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ABSTRACT

Study circles have been an inexpensive, practical method of adult education in Scandinavia since their formal introduction in Sweden in 1902. From their origins in political and union ideas, they have been developed through a network of organizations which sponsor them on all different subjects. A study circle is a group of people with a common interest who meet to study any topic. A specially trained facilitator/leader stimulates discussion. Instead of merely conveying knowledge or a skill, study circles furnish a broader understanding of a subject, contribute towards the participants' personal development, and provide practical experience in cooperation with others. The study circle usually has a professionally prepared study guide designed to allow for participants to decide the pace and direction of work and their level of aspiration. Study circle activities have been subsidized by the government in the Scandinavian countries, where they have been found to be of value in three areas: politics, vocational training, and study and enrichment. While the term "study circle" may be new to the United States, the activity is not. The Study Circle Consortium has been formed to encourage and promote the study circle as a method of adult education in this country. (YLB)

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THE STUDY CIRCLE:

A PRACTICAL SCANDINAVIAN PEDAGOGY

by

Charles G. Orsak, Jr.

U.S. DEPARTMENT OF EDUCATION
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SUMMARY

THE STUDY CIRCLE:

A PRACTICAL SCANDINAVIAN PEDAGOGY

A study circle is a group of five to 20 people with a common interest meeting to study virtually any topic. It has no teacher per se. Instead, one member of the group is a specially trained facilitator whose primary function is to stimulate discussion rather than to lecture. Participants are expected to learn from one another as well as from the study maerials provided. Although the circle usually has a professionally prepared study guide, there is no set body of knowledge to cover, no mandatory readings, no tests, and no grades.

Study circles have been an inexpensive, practical method of education of adults in Scandinavia since its formal introduction in Sweden by Oscar Olsson in 1902. They have been closely allied to political and union ideas, and they have developed into a network of organizations which sponsor them on all different subjects.

The distinctive character of the study circle and its deviation from other forms of education are reflected by the terminology used:

Instead of	the Study Circle says
Teacher	Coordinator or circle leader.
Pupil	Member or participant.
Lesson	Meeting.
Classroom	Study room.
Teaching	Studies.
Textbooks	Study material.
Term	Study session.

Study circles have been subsidized by the government in each of the Scandinavian countries. This is a feature which the circles do not enjoy in the United States.

The concept of the study circle is not new to this country, but the term itself is. The Great Books Program, the AACJC Forums, the Chataqua sessions all use elements of the study circle concept in their work.

There has been a Study Circle Consortium of eight schools established in New York with the sole purpose of exploring the feasibility of this concept in the United States. It has been in existence since 1979, and based on their findings, will make recommendations for the establishment of study circles in the US as a practical pedagogy for adult learners.

THE STUDY CIRCLE:

A PRACTICAL SCANDINAVIAN PEDAGOGY

"Sweden is to a considerable degree a study-circle democracy. . ." -- Olaf Palme, former prime minister of Sweden.

The Scandinavian countries, especially Sweden, have recognized the need for adult education for over a hundred years. People are the greatest resource a country has, and an educated people is a rich resource which is valuable to the welfare of all. Democracy means folk rule. One of the greatest contributions to providing this democracy with education has been through the Scandinavian concept of the study circle.

This paper will attempt to define the pedagogy of the study circle and discuss its characteristics and use. It will briefly trace its historic beginnings and follow it through its modern structure. Each of the ten sponsoring organizations will be outlined with its specific objectives for study circles. Government grants and assistance, along with recommendations for changes, will be presented. The paper will be rounded out by discussing the possible adaption/adoption of this concept in the United States.

Historical Background

Toward the end of the nineteenth century, Sweden was struggling with several issues which were causing major consequences: the industrial revolution and its working conditions, the urban mobility of its people, the farreaching emigration of many to such countries as America, and the sparce, scattered population of those who remained in the rural areas.

Mid-nineteenth century Sweden was an inequitable society in which a great deal of the population suffered oppression and lived under rigorous conditions. This situation gradually produced a demand for social change. The knowledge required in order to bring about the transformation of society could not be acquired from the educational institutions which then existed. The introduction of universal elementary schooling in Sweden in 1842 did not mean that the entire population immediately gained access to regular education.

The working population was only considered in need of the rudiments of reading and writing. Greater importance was attached to religious knowledge, which included the virtues of respect, obedience, and contentment.

At this time religious and political impulses were transmitted to Sweden from England and Germany. The liberally based free church movement started as a protest against the State-supported paramountcy of the established Church. The free churches wanted to bring people closer to God in a more everyday sense. This aim, however, was thwarted by the Church of Sweden, which at the same time held sway over the school system. The free churches therefore had to fend for themselves by forming small groups for purposes of study and discussion. These groups trained the preachers who then proceeded to evangelize around the country armed with Bible and tracts. The revolt against the established Church was successful and had an inspiring influence in other sectors as well.

The temperance movement was established in Sweden at about the same time. Large sectors of the population resorted to alcohol and

spirits in order to escape from hunger, filth, and disease. What is more, employers would sometimes pay workers some of their wages in spirits. More and more people realized the need to form associations in a bid to change society instead. The studies pursued within the temperance movement focussed to a great extent on the running of volunteer associations. The majority of people in the community at large were denied any powers of co-determination. The temperance movement gave its members a grounding in democratic self-govenment with the aim of establishing a democratic spciety.

Ideas concerning consumer and producer cooperation reached Sweden from England at about the same time. Workers formed assocaitions of their own and purchsed large consignments of food and other necessities which they sold at cost price. This movement was led by enthusiasts whose sole education was often the shaky grounding provided by the elementary schools of the period. Inadequate knowledge of arithmetic and accounting was a decided handicap.

Sweden's industrial take-off came towards the close of the nineteenth century. Sawmills, mines, and ironworks attracted a swelling labor force. Industrial workers lived in poor conditions and had no rights whatsoever. The union and political organizations of the labor movement gradually took shape. The Social Democratic Party (SAP) was founded in 1889, and the Swedish Confederation of Trade Unions (LO) in 1898.

Lack of knowledge was experienced as an impediment to organizational development and to the intended transformation of society. The knowledge needed for this purpose was not to be had from the type of studies

which society offered.

New popular or "folk movements" sprouted quickly in an attempt to organize ideologies and common interests toward the struggle for a better society, better working conditions, and a better prepared populace. The popular movements, such as the Free Church Movement, the Temperance Movement, and the Labor Movement soon realized that education was essential for success of their causes. During the nineteenth century popular education had been established and was working, but it was more education <u>for</u> the people rather than <u>through</u> the people. (Andersson, 1976) In other words, education was general in nature and was designed to meet general basic skills instead of addressing a specific issue or need which might arise from a working condition, political issue, or religious idea.

Study organizations, sponsored by the popular movements, were established. Their conclusions about the need for education of their members were twofold. First, education is the ammunition for trade unions and the political movements and a means of class struggle and social transformation. Secondly, studies were aimed at improving educational standards with a view to the long-term transformation of society. (Turunen) Both of these approaches were firmly rooted in the popular movements and are still little changed today.

In 1896, the International Order of Good Templars (IOGT) arranged for some organized study activity. The method of instruction was in the form of lectures to large groups headed by a knowledgeable teacher, and the topic was the question of absolutism. In 1902, Oscar Olsson, the first study director of the IOGT, suggested that the

method of study be organized into minor groups with literature of various kinds as a base and participants' free conversation as a pedagogical method. Thus, the study circle concept was born, and Oscar Olsson is credited as the father of the study circle. (Andersson, 1976) Its distinct features were that it operated independently of teachers, was based on fiction reading, and employed a conversational method.

Olsson's study circle model was an immediate success and became a hit with the other popular movments. By 1912, circles were so prolific that the labor movement decided to coordinate its circles' activities by setting up the first study "association": the Workers' Educational Association, of ADF. Other movements soon followed labor's example, and in the 1930's and 1940's, a total of ten associations were established addressing farmers, white collar employees, blue collar workers, university faculty, different political parties, and other walks of life. (Strawn, 1977) These ten associations will be discussed later in this paper.

Characteristics

The early study circles set the parameters for the activity, and they have not been greatly altered even today. The features of the study circle, thus, can be summarized as follows:

-- People studied in small groups, often at home.

-- There was little study material to be had.

-- There were no teachers, and teachers were not in fact considered necessary prerequisite of study. The leader of the group was an organizer and administrator more than anything else, and he possessed no theoretical qualifications (except, possibly,

in the case of the temperance movement, where an important part was played by elementary school teachers).

-- People supplemented their group studies by attending lectures or meetings.

-- Circle members had no previous theoretical qualifications, but they had acquired a good deal of practical experience.

-- They learned to discuss, argue, show consideration for others, accept defeat, and share responsibility.

-- They experienced a sense of community and identity.

-- The knowledge they acquired could be directly related to their everyday lives and practical work.

-- Studies began at the initial cognitive level of the members and were guided by their own needs. (Bystrom, 1975)

The formal definition in Sweden of a study circle, as presented in the Popular Education Edict (*"folkbildningsforordning"*) and ratified by the government and parliament and adopted by the National Swedish Board of Education, is: "a group of commrades for common, methodical studies on a subject or a domain of subjects agreed on beforehand." The Danish definition is a bit clearer and specific: "a group of people that, through independent work of the participants and on the basis of special study material, endeavour to illustrate a humanistic, a social or a scientific subject." (Leisure-Time, 1980)

In general, the study circle activity can be characterized as follows:

-- The studies are voluntary and can deal with subjects of special interest to the participants and do not need to be traditional school subjects.

-- Central curricula do not exist.

-- Participants and organizers are free to choose suitable study material.

-- Participants and circle leaders can themselves pick the study material and deepen their studies in such subjects they consider to be especially interesting.

-- No formalities are requested of circle leaders (exceptions are university level circles which receive more advantageous governmental grants and which are on the same level as equivalent high school or university courses).

-- The approval of leader, study material, and specialists is entirely the concern of the organizing and sponsoring study organization. (Andersson, 1976)

The study circles have employed various methods of instruction to accomplish their goals, but they all support one common fundamental attitude:

-- Life and learning cannot be separated.

-- People want to learn.

-- The reward of studies is to learn new things and to develop.

-- Development proceeds in relation to other people. (Bystrom, 1975)

When applied to the study circle, this view implies that the subject matter and approaches must cater to the participants' development in three areas: knowledge, emotional, and social/political.

Study circle activities cover a broad spectrum of subjects relating to these three areas. First, the specific interests of the sponsoring association, such as the Free Churches' Educational Board, promote topics

in the field of religion, psychology, and pedagogy. The Labor Movement and sponsoring associations emphasize labor questions and issues. School subjects are more seldom dealt with, except languages: English and Swedish. Material is gathered from different fields of practical application, and a new entity is created appropriate to a certain situation. Certain fields of study dominate the subject matter for study circles. Aesthetic activities--music and song, art and handicraft, theatre--constitute about one-third of the total study circle offerings. Foreign languages, especially English, take up about one-fourth of the circles. One-third can be found in the social sector discussing various forms of political and communal science, information regarding the idea and technique of association life, economy, social questions, and the like. In contrast, circles are rather modest in their attention to nature orientation. Nevertheless, some of the nature-oriented material is included within subjects mainly referring to the social sector: energy, environmental concerns, and alternative sources of energy. (Andersson, 1976) In addition to the above subjects, a group of interested people can decide on a topic they would like to explore, identify study material, select and group leader, and petition a sponsoring association for aid, and thus establish a study circle.

The important point to remember is: that the special characteristics of circle studies require that, instead of merely conveying knowledge or a certain skill, they also must furnish a broader understanding of a subject, contribute towards the personal development of the participants, and provide them with practical experiecne of cooperation with other people. Circles are supposed to be conducted in an atmosphere

of cooperation. The participants help each other and use is made of their collective experience. The group leader is a participant in the circle and does not act as a teacher, but is a facilitator of the circle process. In the ultimate analysis the design and direction of studies should be determined by the participants to suit their own aptitudes and needs.

The Study Associations

To understand how farreaching the study circle pedagody is in Sweden, and how practical it is meeting the needs of the adult population with education, it is important to understand each of the ten sponsoring education associations and discuss their aims and objectives for this activity.

The Worker's Educational Association (*ABF*). The Worker's Educational Association aims, by its free and voluntary educational work, based on the principles of equality, solidarity, and democracy,

-- to promore a transformation of society in concordance with the basic values of the Labor Movement,

-- to educate the members of related organizations for work in volutary organizations and in society, and

-- to create the conditions for participation and freedom of choice in education and cultural life for all people.

Studies and other cultural activities function as an influence on society. ABF strives to join efforts to build a society founded on solidarity and fairness. Therefore, there are certain demands on the educational material and methods imposed by this emphasis. The member organizations linked with ABF and the participants in its activities

take a decisive influence on the content and methods of study. The idea of equality as a driving force implies that ABF has to pay special attention to those who, due to brief and inadequate schooling or for other reasons do not have the same opportunities to take an active part in the re-moulding of society. Therefore, the rights of each individual to the development of his or her own personality, and liberation in certain activities can be united with the ideological view that education and cultural life are important factors in a society on its way to the realization of socialist ideal of democracy. One of the most exciting aspects of ABF's work is to transfer ideas and aims from a workable theoretical state into the less manageable and more diversified reality of ABF's work. Social studies, trade union training, and training for positions of trust within the Labor movement organizations are important parts of ABF's work. (Toresson, 1976)

Free Churches' Education Board (*FS*). The Free Churches Education Board was founded in 1948 with the purpose of extending and giving direction to the study work done by a number of Free Church associations and their youth organizations. The Free Church Study Organization now has 26 different member organizations, most of them church-affiliated; but the activity has broadened far beyond this framework.

Paragraph one in the Free Churches' Education Board statutes contains the program of principles directing the entire activity:

> On the basis of a Christian ethic, The Free Churches' Study Organisation wants to,
> -- intercede for the individual's integrity and to promote the ability to independent formation of opinion and co-operation,

-- bring up to date in study and educational work the widest possible curriculum,
-- specially emphasize the study of the concept of life and its pedagogics,
-- precede and stimulate responsible engagement in social and cultural life. (Holmgren, 1976)

The work of the FS is now nationwide, and there are four distinct areas of study of current importance: Bible study, equality and community, international questions, and the society of the future.

The Folk University (*FU*). The Folk University is a national adult education organization, which through its regional departments, is linked to the universities of Sweden. The universities, the student unions, and an association consisting of university teachers interested in adult educaiton, are the regional trustees.

The main aims are:

-- to encourage teachers and scientists to participate in adult education-work by serving as board members on a national or regional level and by acting as lecturers or leaders of study circles,
-- to attempt by means of continual research and testing to improve the content of and methods employed in adult education, and
-- to further the knowledge of foreign cultures through the internationalization of Swedish adult education.

This educational association is unique to the rest because it operates on the concept of neutrality in political, religious, trade union, and other ideological matters. (Hammarberg, 1976)

Y.W.C.A./Y.M.C.A. (*KFUK/M*). The KFUK/KFUM are two of the oldest youth organizations in Sweden, founded in 1929. It is a service organization dealing with adult education and is not an "ideological" base.

The distribution of circle subjects shows mainly an interest in song and instrumental music (24%), faith and vital questions (22%), and handicraft (15%). The KRUK/KFUM therefore is considered a Christian organization.

Plans for the near future include the following:

-- to emphasize the close relationship among the three Christian study organizations and to conscientiously work for their union,

-- to take up aspects of living in the future, among which preparations for a new economic world order is most probably of the greatest importance,

-- studies aimed at introducing pedagogical ideas in work amongst young people in the member organizations: efforts in the field of community work and parents' education, the family as a dynamic work unit,

-- to help member organizations to achieve a better organizational structure and new forms for long-term planning. (Persson, 1976)

The Citizens' Educational Organization (*Mbsk*). *Medborgarskolan (Mbsk)* is an adult education association which firmly upholds the freedom of the Swedish adult education associations and the voluntary participation in courses and study circles from all walks of life. There are five national organizations affiliated with the Mbsk: *Moderata Samlingspartiet* (the Conservative Party), the Conservative Womens' League, the Conservative Youth League, the Conservative Students' League, and the Union of Swedish Travel Guides. In ideology and cultural appreciations, the Mbsk is close to what the Conservative Party stands for: it emphasizes quality as an important element and stresses the right

of the individual to choose a particular educational association and subject. This organization not only emphasizes the study circle as an educational method, but it has branched out into related activities: music tours (especially chamber music performed by renowned young musicians), ballet evenings, art exhibitions, exhibitions from the developing countries, and displays throughout the country in various museums and community centers. (Noren, 1976)

Educational Association of the Temperance Movement (*NBV*). The Educational Association of the Temperance Movement represents the first formal study association of the study circle. In connection with the work of Oscar Olsson and the IOGT, books were collected for use in these circles, and small libraries were established all over Sweden. The collections of books were later to become the beginning of the local public libraries.

The subjects supported by the three organizations which make up the Educational Association of the Temperance Movement--IOGT, NTO, and Blue Ribbon--center around two fields: aesthetic and social spheres. The asthetic field has included art, songs, music, poetry, and theatre. In the last decade the handicraft in textile, wood, and metal has grown as a result of the work of the temperance movement. The social field has dealt with the questions of the health of man and the pollution problem. (Nordebo, 1976)

The Educational Association of the Swedish Church (*SKS*). This is one of the Christian study organizations which sees its mission as the work of provinding free and voluntary studies in the parishes of the Swedish State Church. The main efforts have always been in the questions

touching problems of the concept of life and Christian values. It has concentrated on questions concerning Church and parish work, Bible and church doctrine, religious dogma, missions and Third World problems, international Protestant Nursing Orders, ecclesiastical dramatics, scouting, nature and environmental protection, and related subjects. A great deal of interest has been devoted to more general subjects of study, such as art, handicraft, literature, cultural policies, social questions, traffic, psychology of development, pedagogics, upbringing, and education. (Martensson, 1976)

The Study Promotion Association (*Sfr*). The *Studiefrämjandet (Sfr)* deals mostly in leisure time education. These usually are connected with animals, nature, or the environment. It has no political ties or religious preferences, and it is able to work together with all other associations and spontaneous movements because of it. Each local branch throughout Sweden is ideally structured to set up study circles which satisfy the demands and needs of the municipality it serves. (Persson, 1976)

The Adult Schools Association (*SV*). *Studieforbundet Vuxenskolan (SV)* has existed for about 15 years. It was formed in 1967 through the merger of *SLS (Svenska Landsbygdens Studieforbund)* and *LiS (Liberala Studieforbundet)*, which had been active since the 1920's. The SV is a young association based on old traditions. The association represents many popular educational purposes: young people and pensioners, political parties, interest organizations, and various professional categories.

The SV builds on the traditional principle that people living outside the metropolitan regions should also be given opportunities

for development, education, and hobby activities. An extensive network of over 300 branches make it easy to service towns, counties, cities, and depopulation areas equally well. Subjects include handicrafts, especially ancient crafts such as root work and bark plaiting, weaving, and vegetable dyeing. Curiosity about life in other countries leads many people to study languages, to read about particular places or countries, and to take part in study trips. The change of the society, the development of man, ways to react towards the inside and outside world are also attractive areas of study.

Since 1967, the SV has been developing study material for the mentally retarded, parallel to its general activities. Human relations, music, creative drama, Swedish, mathematics, and social studies are some of the subjects available. International culture and issues have also been of interest to the SV, and much has been done to incorporate television and the Swedish Broadcasting Corporation into its method of instruction. (Edelholm, 1976)

The Salaried Employees Educational Association (*TBV*). Sixty-five percent of the union-organized salaried employees in Sweden belong to TCO (The Central Organization of Salaried Employees) through twenty-four different unions. Even though this represents the major emphasis for this educational association, its courses are open to everyone.

TBV works in four basic fields: trade union and civic studies, vocational training, language courses, and handicrafts/hobbies. Trade union and civic studies include counrses in pay policy, democracy within companies, job environment, meeting procedure, the techniques of argument, various social issues, international union cooperations, and the like.

in vocational education, TBV leads all other associations. Through its connection with one of the large parties in the labor market, it can rapidly spot and satisfy various needs for deeper and further education. Foreign langauge study include thirty languages. Reasons for its popularity often is the international work force or a job assignment, or just the chance for a holiday on foreign soil. Since Swedish is not one of the languages of international trade of diplomacy, learning a foreign language is almost a necessity for the Swedes.

Recreation, new friends, stimulating leisure occupations all represent the increasing interest in handicraft and hobby study circles. With over 50 years of experience and support for the concept of the study circle, the TBV has made a major contribution to the field of practical pedagogy. (Sandberg, 1976)

Study Material

One of the early shortcomings of the study circle was not having enough study material to support the subject of study. Out of this void grew the establishment in 1919 of Brevskolan, the new correspondence institution. Correspondence courses gave the members of study circles study material which had been compiled for adults. In their courses, the members of these circles were encouraged to criticize and discuss the set reading passage. Each section concluded with questions, the answers to which could be sent to Brevskolan. The most important tasks of the Brevskilan staff were to make themselves available in the service of the study circle members, put them right when asked a question, and discuss with them problems connected with their studies, if necessary. In 1949, Brevskolan was converted into an enterprise jointly owned by

the popular movements. Today it mainly produces material for study circles. Correspondence material accounts for only a small protion of its activities today.

The material used by study circles must provide a foundation on which the participants can base their activities both during and between meetings. It must therefore provide basic information which the members can study individually, after which the study circle, partly with the aid of set tasks, can relate the material to the members' own experience. The set tasks must encourage the members to analyze, discuss, criticize, and refer back to their own problems and experiences, but it must also encourage them to go to other sources of knowledge. It can never by the aim of a study circle to learn the contents of a textbook. One thing which all study material has in common is the aid of its design, which is to make it easier for the participants themselves to decide the pace and direction of their work and their level of aspiration. (See Appendix A for a sample of study circle material produced by the Study Circle Consortium in the United States.)

State Grants

The study circle activities in Sweden, Denmark, Norway, and Finland are funded in part by State grants. Other funding comes from the local sponsoring organizations, the local community, and the members themselves.

The State grants for study circle activities which were introduced in 1944 have played a vital part in enabling Swedish popular education to attain its present dimensions. At the same time as these grants were introduced, rules and conditions were drawn up which gave a definition of the study circle with the aim of preserving its distinctive

character. At the same time, however, conditions of this kind had to be framed in such a way as to leave study circles free to develop in different directions. Thus, one of the cornerstones of the philosophy of the study circle is that studies must emanate from the participants--their needs, aptitudes, and interests. The conditions attached to State grants must not counteract this type of adjustment.

In order for a study circle to qualify for State funds it must meet the following condiitons:

-- cover at least twenty study hours (at 45 minutes each),
-- have at least five and at the most twenty participants--including the leader--present at each study hour,
-- work on a basic study material acknowledged by the study organization,
-- have a leader approved by the study organization,
-- keep a list of attendance for each meeting,
-- pursue the studies methodically within a subject or a domain of subjects. (Kurland, 1979-80)

The government support given towards the study activities covers chiefly the cost for circle leaders, study materials, and certain other items. Since 1963, there are even grants for so-called expert activity. This means that the government covers certain costs in case a person with special knowlege in the subject of a circle is engaged for further information and to answer questions during the study circle. The approved break down of government subsidies for study circles in Sweden is: leader's fee--75%; Study Material--75%; Specialist Assistance (fee, cost of travel, allowance)--75%; remaining 25% of costs born by

the community and the individual members. Most of the study circles in Sweden are free to participants. The government grants are given to the study associations who in turn dole them out to the circles.

In Denmark, subsidies of the study circles are handled in a bit different fashion. The participants pay fees based on the number of scheduled sessions and the cost of materials. Generally, this runs each member approximately $20 for the circle that meets 20 hours. These fees cover about one-third of the cost. Another third is provided by the government, and the balance is covered by local communities. (Kurland, 1979-80) The conditions set forth by the Board of Education differs slightly from that in Sweden:

-- The work of the study circle must be carried out on the basis of approved study material.

-- The leader of the study circle must through special training or work have acquired sufficient qualifications for being the leader of the study circle.

-- The maximum number of participants to be enrolled in a study circle will be 16, while the minimum number will be 12 (except in rural areas where it can be 10). (Leisure-Time, 1980)

Until 1975, one of the weaknesses of the study circle in Finland was the relatively small State aid in comparison to Sweden and even Denmark. (Turunen) The Law Concerning State Aid for Study Centres, enacted in Helsinki, May 30, 1975, stated that for "a study circle. . . [established] to offer the citizens opportunities for systematic learning for improving their general educational level or civic abilities," the State would fund

80% of expenses caused by maintaining of the study circle, . . . 80% of expenses caused by training of instructors of studies for study circles, . . . [and] for each study circle . . . proper remunerations of the instructor of studies, . . . compensations for necessary travelling expenses and allowances per day of [the leader], proper rents as well as approvable expenses paid of heating, light and cleaning of the rented rooms, . . . [and] proper expenses caused by supplying and renting of study material and educational equipment and by courses of correspondence schools. (Law and Statue, 1975)

For Norway, the Norwegian Adult Education Act, passed by the Norwegian Parliament on May 18, 1976, set aside monies to be given to their public educational associations for study circles according to the following rules:

1. To study circles the State shall contribute 80% of the stipulated cost factor. . . .
2. To courses of at least 3 days' duration, designed for training staff members of the organizations, the State shall contribute 50% of the approved expenses for teachers, salaries, instruction material, accomadation and travelling expenses of the participants, the manager of the course and of the other staff memebers. The subsidy will be granted within the limits of Parliament's annual appropriation of funds. This grant may also be spent on other educational programmes for the staff of the organizations. . . .
3. In addition to what is included in the cost factor, the State shall grant subsidies for the administration of study work within nation-wide organizations. . . . (Dalin, 1980)

Study Circle Leaders

In addition to defining the number of participants, discussing the funding formulas for a study circle, and finding study materials for members' use, the leader needs to be a particular person for the study circle to be successful. The participants are free to appoint a leader from among themselves, but this selection must be approved by the adult education association sponsoring the circle. No formal quali-

fications are required of the leader except that he or she must be suitable for the job, which means among other things that he or she must be acquainted with the subject and with the aims of popular education.

The study circle theory states that a leader should be a discussion facilitator, organizer, administrator, but not an expert or a teacher. This is the unique feature of a good study circle leader. Many are not formally trained to conduct a circle. More attention has been paid to this point since 1975, and each of the Scandinavian countries is establishing and paying people to become circle leaders. It is not easy to be so versatile for such an informal, yet structured, activity. The following cartoon written and drawn by Richard Withers illustrates the enormous task a good circle leader is faced with. It emphasizes the importance of circle leader training, role playing, dummy-runs, and teaching circle skills. In some instances it forces a person to retrain from being a teacher to fitting the mould of a good circle leader.

A DIFFERENT APPROACH TO Circle Leader Training

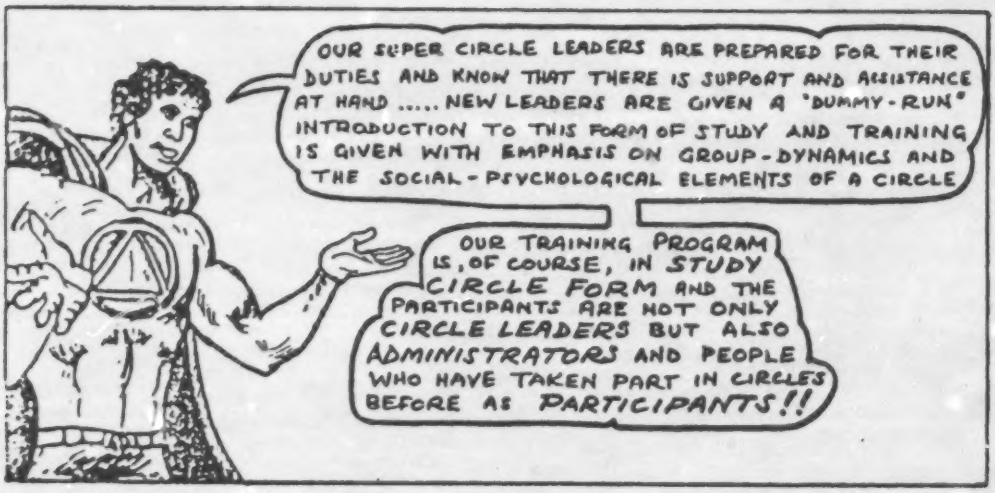
AT THE MINISTRY of EDUCATION
WHAT EXACTLY IS A STUDY CIRCLE, MINISTER .....?
WELL NOW, ... A STUDY CIRCLE IS, AND I QUOTE, A GROUP OF COMRADES WHO MEET TO PURSUE COMMON THEORETICAL AND PRACTICAL STUDIES OF A FIXED AND LIMITED SUBJECT ON THE BASIS OF A PRE-DETERMINED PLAN OF STUDY.
FURTHERMORE, OF CRUCIAL IMPORTANCE FOR THE SPIRIT IN WHICH MEETINGS ARE HELD AND THE RESULTS THEY ACHIEVE ARE THE EQUALITY OF MEMBERS AND THE ACTIVE PARTICIPATION OF ALL! EACH STUDY CIRCLE SHOULD ADAPT ITS WORK TO THE INTERESTS OF MEMBERS, AS WELL AS TO THEIR CAPABILITIES, EXPERIENCES, WISHES AND NEEDS. MEMBERS SHOULD ADD NOT ONLY TO THEIR KNOWLEDGE, BUT ALSO LEARN TO GET ALONG TOGETHER, OVERCOME PRECONCEIVED NOTIONS, PERFUNCTORY HABITS OF THOUGHT AND PREJUDICES, AND TO GAIN MORE UNDERSTANDING OF THE OTHER FELLOW'S POINT OF VIEW.
OUTSIDE THE MINISTRY
WHAT MAKES A GOOD CIRCLE LEADER?
WELL, IN MY DAY, WHEN I WAS YOUNG AND GREEN, CIRCLE LEADERS WERE IDEALISTS!
CIRCLE LEADERS WANT SECURITY! EQUALITY! DIGNITY! DEMOCRACY!
BETTER WAGES & CONDITIONS NOW
ALL-YEAR ROUND WORK & INCOME
PARITY WITH STATE SCHOOL TEACHERS
MORE MONEY

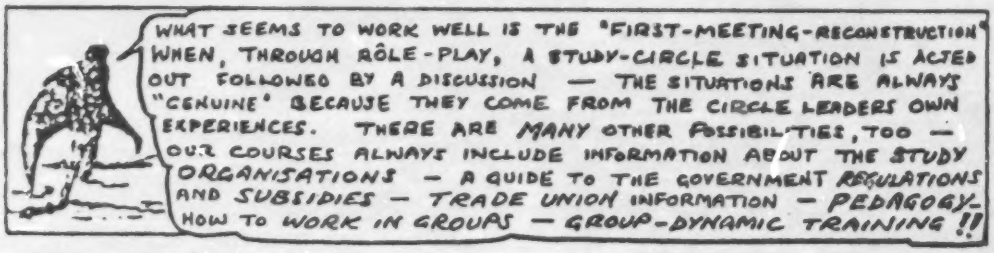
WITH APOLOGIES AND ACKNOWLEDGEMENTS TO THE CREATORS OF CARTOON CHARACTERS EVERYWHERE. THE INFORMATION PRESENTED IS BASED ON EXTENSIVE RESEARCH. WRITTEN and DRAWN by Richard Wilkins ©1976

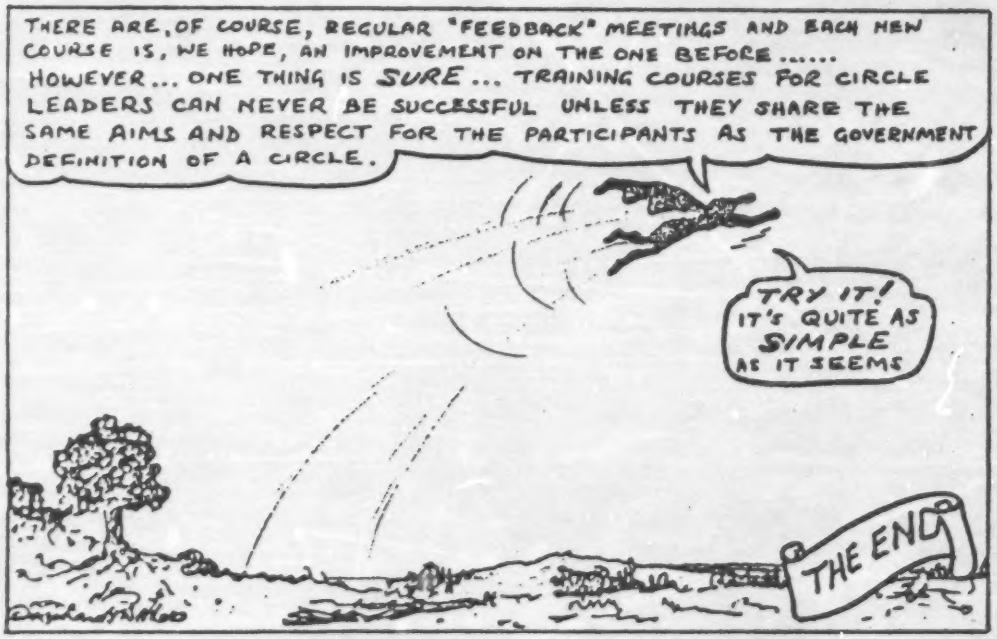
LATER, THE SAME DAY.....
YOU ALL ATTEND STUDY CIRCLES... WHAT DO YOU WANT FROM THEM ?
I EXPECT TO SPEND MY TIME IN THE CIRCLE STUDYING AND LEARNING AS RAPIDLY, EFFICIENTLY AND EFFECTIVELY AS POSSIBLE !
TELEVISION'S SO LOUSY I'VE JUST GOT TO DO SOMETHING !
I'M ONLY HERE BECAUSE MY BEST FRIEND IS HERE!
I DON'T REALLY KNOW
TO MAKE UP FOR WHAT I MISSED IN SCHOOL !
FUN!
A CHANCE TO MEET NEW FRIENDS
TO STUDY AT MY OWN SPEED !
.... AND WHAT DO YOU WANT A CIRCLE LEADER TO BE LIKE ?
I REALLY DON'T KNOW
SOMEONE WHO DOESN'T MIND IF WE MAKE MISTAKES — NOT LIKE A SCHOOLTEACHER!
SOMEONE WHO KNOWS HOW TO TEACH, WITH A GOOD BASIC KNOWLEDGE OF HIS SUBJECT AND THE ABILITY TO CONDUCT THE LESSONS SENSIBLY & PRACTICALLY
ABLE TO KEEP THE CIRCLE ACTIVE!
KIND AND UNDERSTANDING
SHOULD KEEP UP TO THE MARK AND NOT WASTE OUR TIME
FEMALE & SEXY!
INTERESTED IN WHAT WE THINK
VERSATILE!
MALE & SEXY!
TRUSTFUL — ONE OF US
EVEN LATER...
THERE ARE SO MANY DIFFERENT OPINIONS ABOUT CIRCLES AND LEADERS THAT WE NEED TO LOOK AT THE PROBLEM WITH A NEW PAIR OF EYES ... I THINK I'M GOING TO NEED HELP!
CAN HE FIND AN ANSWER TO THE PROBLEM ?? WHO CAN HELP HIM ??

SUPER CIRCLE LEADER COMES FROM THE PLANET **YUK** WHERE THEY DO THINGS RIGHT! ALL EDUCATION IS IN THE FORM OF SUPER CIRCLES. A SUPER CIRCLE HAS THREE EQUALLY IMPORTANT SIDES — KNOWLEDGE — **PERSONAL DEVELOPMENT AND SOCIAL DEVELOPMENT!!**

BUT EVEN ON THE PLANET **YUK** THEY NEED CIRCLE LEADERS — SOMEONE TO PREPARE THE WAY FOR CIRCLE STUDIES — TO UNDERSTAND THE MEMBERS — TO BE RESPONSIBLE FOR THE SUBJECT — TO RELATE THE SUBJECT TO THE SITUATION AND NEEDS OF MEMBERS..... SO WHAT DO THEY DO...?


OUR SUPER CIRCLE LEADERS ARE PREPARED FOR THEIR DUTIES AND KNOW THAT THERE IS SUPPORT AND ASSISTANCE AT HAND ..... NEW LEADERS ARE GIVEN A 'DUMMY-RUN' INTRODUCTION TO THIS FORM OF STUDY AND TRAINING IS GIVEN WITH EMPHASIS ON GROUP-DYNAMICS AND THE SOCIAL-PSYCHOLOGICAL ELEMENTS OF A CIRCLE
OUR TRAINING PROGRAM IS, OF COURSE, IN STUDY CIRCLE FORM AND THE PARTICIPANTS ARE NOT ONLY CIRCLE LEADERS BUT ALSO ADMINISTRATORS AND PEOPLE WHO HAVE TAKEN PART IN CIRCLES BEFORE AS PARTICIPANTS!!


WHAT SEEMS TO WORK WELL IS THE 'FIRST-MEETING-RECONSTRUCTION' WHEN, THROUGH RÔLE-PLAY, A STUDY-CIRCLE SITUATION IS ACTED OUT FOLLOWED BY A DISCUSSION — THE SITUATIONS ARE ALWAYS "GENUINE" BECAUSE THEY COME FROM THE CIRCLE LEADERS OWN EXPERIENCES. THERE ARE MANY OTHER POSSIBILITIES, TOO — OUR COURSES ALWAYS INCLUDE INFORMATION ABOUT THE STUDY ORGANISATIONS — A GUIDE TO THE GOVERNMENT REGULATIONS AND SUBSIDIES — TRADE UNION INFORMATION — PEDAGOGY- HOW TO WORK IN GROUPS — GROUP-DYNAMIC TRAINING!!


THERE ARE, OF COURSE, REGULAR "FEEDBACK" MEETINGS AND EACH NEW COURSE IS, WE HOPE, AN IMPROVEMENT ON THE ONE BEFORE ..... HOWEVER... ONE THING IS SURE... TRAINING COURSES FOR CIRCLE LEADERS CAN NEVER BE SUCCESSFUL UNLESS THEY SHARE THE SAME AIMS AND RESPECT FOR THE PARTICIPANTS AS THE GOVERNMENT DEFINITION OF A CIRCLE.
TRY IT! IT'S QUITE AS SIMPLE AS IT SEEMS
THE END

The Impact of the Study Circle

Study circles in the Scandinavian countries have had a major impact on their societies and the lives of their people. Perhaps these can be discussed in three categories: politically valuable, vocational training value, and for the sake of study and enrichment.

Study circles are politically valuable as a conduit between the government and the people. In modern political life, various important questions come up which for the average citizen are difficult and complex--social economics, the tax system, labor policy, and the like. Local political and union organizations are expected to be able to discuss all these problems and give their views before decision-making bodies cast their votes. If the debate is to mean anything, both knowledge and the capacity to state and listen to the pros and cons of different solutions are required.

In Sweden there is an up-to-date example of study circle activity connected with a referendum. The Swedish Constitution provides for consultative referendums. The possibility has not been used often--during the last few decades only in three cases. The first concerned how to give the Swede a retirement pension (a question that was little suited for a referendum, but that gave a political result). The second was the switch from left-to right-hand traffic (which the majority did not want, but which the government decided anyway), and the third was about the use of atomic power.

This latter became an important issue towards the end of the seventies. Sweden is extremely dependent on oil imports, and the risk of being without oil is felt as a great worry. In spite of much bydro-

power, Sweden has had to use atomic energy. The discussion of alternative energy sources, such as wind, wood, geothermal, and solar, was long and halting and uncertain.

The political parties worked themselves into an impasse with no possibilities for compromise, and parliament was totally incapable of making a decision. Groups within different parties revolted against their party leadership. The Harrisburg disaster influenced opinion: atomic energy had turned out to be risky.

The politicians in parliament could not solve the problem on their own, so they left the decision up to the people. Three opinions were formulated. Two involved the building of twelve nuclear power stations, with the difference being that one option (supported by the social democrats and the liberals) demanded that society should assume ownership, while the other (supported by the moderate coalition party) lacked such a condition. The third option (behind which stood the centre party, and accordingly the Prime Minister, Thorbjorn Falldin, and the communists) wished to set the limit at six power stations, plus a fifteen-year run-down period for the ones that were already operating.

A flood of information and study material was distributed by the campaign leaders of the three lines, by political parties, and by the unions. Everyone wanted to answer questions like: Is nuclear power dangerous? What is nuclear power? What happened in Harrisburg? Should Sweden use her uranium assets? How big are the risks of sabotage and terrorist action against nuclear power stations? When can alternative energy sources become available? What does a wind-operated station look like? What do the Swedish forests mean for energy supply?

How will Swedish industry be affected by the three options? Is coal a possibility?

It was, of course, impossible for the individual citizen to make his/her way into this jungle of problems and opinions without some help. When the experts did not know or disagreed so violently, how could the local citizen be expected to make the decision?

For many, perhaps 150,000, help came in the form of participation in a study circle. People did not believe in the politicians, but struggling through objective or subjective material seemed to many to be their duty. For the first time, the Swedish people could really get to grips with a question, and this without the usual ties to political party or trade unions.

The result was that the combined "twelve power stations options" won with 60 percent of the votes, while the "run-down" option got just under 40 percent. Political life could start functioning again after six months paralysis. The study circle had played an important role in educating the voters through discussions and study. (Nymansson)

Another example of the use of study circles to influence the political thinking of the masses was in Denmark at the time the government was considering entry into the European Common Market. Study circles were organized to consider all aspects of the issue, and the resulting discussions are credited in large part with convincing the Danish people to support entry. Since that experience, the government has been particularly supportive of study circles as a democratic instrument for the formation of public policy. As a matter of fact, Danish study circles are at present discussing the future of education

to 1990, informally called the U-90 debate. The various study organizations will make recommendations to the political parties and the Ministry of Education. On the basis of these reports, policy decisions will be made in the 1980's. (Kurland, 1979-80)

A second area of value for the study circle is in vocational training. The circles provide relatively cheap vocational training and re-training, while giving the State an extremely effective mechanism through which to reach such isolated groups within Swedish society as the handicapped, pensioners, the culturally deprived, and immigrants. All of these groups are new targets for the study groups. (Strawn, 1977)

The third value of study circles is for knowledge--formal knowledge and informal knowledge, knowledge for the sake of knowledge. If one asks whether study circles are really as efficient as other forms of adult education, there is no one answer. Putting it another way, the answer depends on what one means by knowledge. If knowledge is regarded as a process rather than a product, the answer to the question is "yes". The study circle is probably the most efficient form of adult education.

The knowledge communicated in the study circle is not universal and common to all, however. Each participant receives and processes the material corresponding to his or her needs, at the same time learning how to utilize his of her knowledge and look for more. The philosophy of the study circle implies that knowledge cannot become living and important until it corresponds to a personal need. No two study circle are alike, nor should they be.

The impact of the study circle can also be weighed by the number

of participants. In Sweden, the number of study circles increased from about 134,000 in 1966/67 to about 231,000 in 1973/74. This means that approximately 2,190,000 Swedes participated in this form of pedagogy in 1973/74. (Distance Education, 1975) (The total population of Sweden is only 8 million.) The break down of the types of circles were as follows:

Religion, philosophy, psychology	4.2 %
Languages	32.2 %
Literature, art, theatre, film	20.1 %
Music	13.5 %
History, geography	2.2 %
Civics, law	12.2 %
Technique, industry, communication	2.5 %
Economy and business	9.4 %
Natural sciences, medicine, athletics	3.7 %
	100.0 %

("Study-circle Statistics", 1976)

While in Sweden the ratio of adults taking some type of study circle course in a year, as opposed to those not taking one, is 1:3, Denmark is not quite so remarkable. Denmark boasts three educational organizations of major standing--similar to Sweden's ten--and another seventeen which it considers minor ones. In 1975, Denmark had approximately 700,000 participants out of an adult population of over 5 million. (Kurland, 1979-80)

In Finland, there are some 200,000 adults who attend study circle courses each year. The range of subjects is almost limitless. The sponsoring associations, however, are more social, and in 1978, the types of circle activities included the following:

Trade Union activites and working life	19.0 %	
Political information	18.0 %	
General civic knowledge	23.0 %	
Arts, humanities, cultural policy	22.0 %	
Hobbies	18.0 %	(Turunen)

Criticism of the Study Circle

The concept of the study circle as a practical pedagogy is valid: it meets local needs in adult education; and it permits nearly anyone to participate regardless of educational deficiencies, experience, job, or occupation. The theory works well in the majority of settings. However, the theory in practice often does not follow the specifics of the concept as outlined in the discussion in this paper to this point.

One common deviation from the ideal is a study situation which can be termed the "school class" and which is characterized by recipient pupils and a leader who becomes a teacher. Theory says that the leader should be an organizer, administrator, and discussion facilitator, but not an expert teacher. The leader is supposed to be a fellow learner ready to share leadership roles but always actively seeking to encourage participation by all and maintaining an atmosphere of open and committed investigation. Practice reveals that there is strong pressure in many circles, particularly those of beginning learners, for the leader to become the teacher. Uncertain students feel more comfortable with the more familiar and traditional student-teacher relationship; being a student is less demanding and involves fewer risks. The less experienced leader also may find more security in the teacher role, which is also an easier one to assume than that of a leader-facilitator--thus, the "school class." (Bystrom)

Another deviation from the ideal is the "coffee klatch," in which the emphasis is on cameraderie, and study takes a very subordinate role to socializing. A third deviation is the lapse into therapy in which the circle becomes a problem-solving group. (Kurland, 1979-80)

There is a growing concern for these three distinct problems with study circles as they often evolve. A solution has been for each country's government and National Education Board to pay more attention to the training of study circle leaders--a relatively new phenomena. The leader can be taught how to handle certain situations which may arise in the activity, and he/she can be taught a thorough understanding and appreciation of the way a study circle is supposed to work. The fact that students do not receive any type of grade for their performance, and the fact that the process is based on informality has made it difficult for research into study circles to be scientific in responding to these "gut feelings."

Study Circles in the United States

Study circles and study circle activities are prevalent in the educational history of the United States and are active even today. The term "study circle" may be new to the US, but the activity is not. The Great Books program founded by Hutchins and Adler in the 1940's at the University of Chicago was in every way a study circle approach. So are the Great Decisions program of the Foreign Policy Association and the programs put on annually by such organizations as the League of Women Voters, Planned Parenthood, The American Association of University Women, the YMCA, and B'nai B'rith. Bible study and other religious programs of churches and synagogues have many elements of the study circle, as do many activities sponsored by cooperative and extension education programs in community colleges. The new program of community forums sponsored by the American Association of Community and Junior Colleges has explicitly drawn upon the Scandinavian model. (The first

AACJC-sponsored forum was "Energy and the Way We Live" offered in 1980.)

There are many other examples surely. The fact that there is not a ready list, however, points to one difference between Scandinavia and America. In the United States, the concept of the study circle has not been elevated to the level of consciousness as an educational method, as has been done in Scandinavia. The result is that this country might well be missing advantages of the method because it is not doing all that it should to understand, use, and spread the idea--an idea that may help solve some of this country's current problems.

A pressing need in this country is a systematic means for engaging large segments of the general public in serious discussion of public policy issues. Every student of democracy has recognized that democracy cannot long endure without a solid base of informed public opinion. Today this country is faced with the prospect that this base has been so seriously eroded that populat support for new directions in public policy are difficult to achieve. Witness the difficulties President Carter had in gaining support for his domestic or foreign policies or his energy plan.

One approach to this need has been the White House Conferences, each of which is usually preceded by state and/or local conferences. The problem with the White House Conferences has been that a new conference mechanism has had to be re-created for each conference. There is no ongoing organizational structure that can serve the purposes of the White House Conference on a regular basis and regardless of the particular theme. A tremendous amount of energy goes into creating the organization for each conference, but as soon as the conference is

over, the organization disappears, only to be re-formed by different people for the next conference. Permanent organization like the Scandinavian Study Associations would solve this problem. In short, what is needed is a mechanism for enabling people from all walks of life to come to grips with major issues and develop positions on them to which they are willing to commit themselves--a mechanism that would be permanently available to foster discussion in issues as they emerge. Many of the organizations already identified as having study circle qualities are trying to do this in their respective spheres. The AACJC Community Forum Program is an even more ambitious undertaking in this direction. (Kurland, 1979-80) In Scandinavia, the circles are part of a highly structured support system sponsored by national organizations and partly funded by the government. This seems to be a missing link in this country if the concept is to survive. (Vogel, 1980)

There is one organization in the United States that has been formed to encourage and promote the study circle as a method of adult education in this country: the University of the State of New York's Study Circle Consortium. This is an organization of eight institutions designed to spread the study circle concept and encourage its use. In addition to the University of the State of New York, the other institutions in the consortium are: The State University of New York at Albany/College of Continuing Studies; Rockland Community College; The University of Rochester/University College; North Country Community College; The State University College at Buffalo; The College of New Rochelle/School of New Resources; and Adelphi University/University College. This consortium was begun in June 1979 with a $25,000 grant

from the Rockefeller Brothers Fund. Between then and summer 1981, it has generated over $100,000 through membership fees, fees for services rendered, contracts and grants from the Carl and Lily Pforzheimer Foundation, and the Fund for the Improvement of Postsecondary Education. ("A Progress Report", 1981)

The project provides a two-day training program for facilitators: a day in class, when the concepts and skills involved are outlined, and a day of on-site work in a study circle. Professionals involved in the study circle project prepare materials when new topics are identified. The guides lay out the sides of an issue, or provide a possible sequence of steps to solve a problem. They might suggest other reading materials to consult, or offer a framework to develop conclusions. (Vogel, 1981) (A sample of one of these booklets is attached at Appendix A.) The success of the program has been encouraging in the New York area, but as a formal educational method of adult learning nationwide it has not caught on. Perhaps with this beginning of the support system for the concept it can grow.

Conclusion

The study circle as a pedagogy has offered Scandinavian citizens a practical way of education for adults for over one hundred years. Its distinct character and its deviation from other forms of education are reflected in the terminology used by the adult education associations and the State in prospectuses and other outgoing information. This terminology serves to prevent associations with traditional schooling in the minds of potential study circle members.

Instead of	the Study Circle uses
Teacher	Coordinator or circle leader.
Pupil	Member or participant.
Lesson	Meeting.
Classroom	Study room.
Teaching	Studies.
Textbooks	Study material.
Term	Study session.

The traditional school terminology often puts people in mind of things which the adult education associations wish to avoid--competition and demands for achievement, elimination, teachers providing initiative and transmitting knowledge, and pupils uncritical of what they are taught.

The success of a study circle must lie in the quality of the materials for the study, the skill of the circle leader, and the readiness of political leadership to become attuned to the messages that emanate from the circles on public policy issues. In establishing study circles in America, the question of whether or not circles should be sponsored by organizations with ideological commitments is being considered right now. This country was founded on the freedom of speech and belief, but there is a tendency, it is believed, that sponsors with specific ideologies might try to indoctrinate rather than debate issues for circle members.

Another question is whether or not there should be public subsidy of study circles. Given the apparent extensive involvement of Americans in similar activities--church groups, labor unions, environmental groups--it may not be necessary to have subsidy of the circles themselves. Some preliminary funds to do the things listed in the study circle theory might be enough. At least this trial project in New

York should be watched carefully before the government is approached for funds to support this concept.

Study circles have an impressive historical precedence in adult education by providing inexpensive, practical learning to the masses in Scandinavian countries for over one hundred years. This, in conjuction with the work being done in the New York Study Circle Consortium, should give the United States more or an ability to weigh the merits of adopting such a system for this country. Do not underestimate the importance of this New York Consortium. Its objectives include formulating an easily replicated system that will spread the concept of study circles as an adult learning tool; evaluating existing materials and creating new study materials for circles; disseminating study materials and evaluation findings; producing a series of directories and handbooks to aid in the establishment of circles and helping adults participate in circles throughout the state, then the nation; and developing a support system and implementing it as a means of evaluating and improving the model. (Kurland, 1979-80) If the system is implemented it will provide one of the best networks for facilitating widespread education and gaining input from the public on issues and policies.

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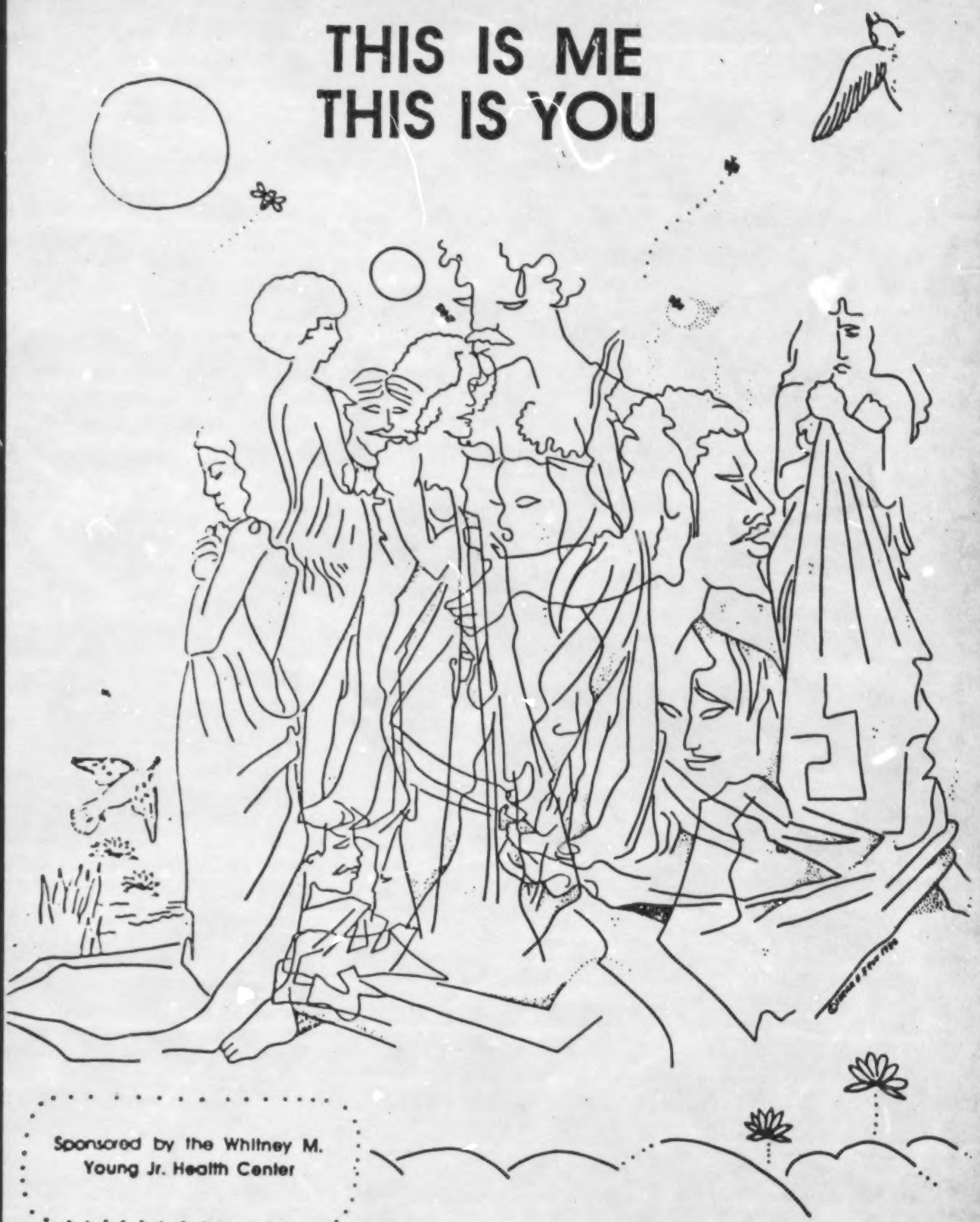
APPENDIX

"This is You, This is Me"

Sample of Study Circle Material

THIS IS ME
THIS IS YOU



Sponsored by the Whitney M. Young Jr. Health Center

Preface

Adolescents today have many educational needs that cannot always be met in the traditional classroom setting. The cost of education is high, time is precious, and individual needs are not always satisfied by courses and programs designed by others. A low cost, convenient method of learning is needed that is especially designed to meet an individual's needs and aptitude. The study circle is such a method.

Five to twenty individuals who share a common interest meet in convenient locations such as homes, churches, worksites, community centers, classrooms and other available facilities to study a specific subject. Schedules are set by the participants, and the group learns from prepared materials, other resources and shared experiences.

Study circles are led by facilitators trained in group dynamics and the study circle concept. It is a democratic method of learning where the responsibility for setting and meeting educational goals is the learner's. The facilitator is there to help, not to teach.

Because the study circle is such an exciting, convenient way to learn and because it can meet the educational needs of so many individuals, the University of the State of New York's Office of Adult Learning Services and the State University of New York at Albany's College of Continuing Studies with support from the Rockefeller Brothers Fund has initiated a state-wide Study Circle Project. The Project's aim is to promote study circles throughout the State and to establish a support system so that study circles can be easily and inexpensively started.

The Whitney M. Young, Jr., Health Center is promoting study circles as a means of helping adolescents examine their values and life styles and understand themselves and their bodies. The Health Center has been assisted by the Study Circle Project in developing this guide.

For further information about the study circles you may contact Karen E. Osborne, Project Director, (518) 463-7226 or write Study Circle Project, State Education Building, Room 234M EB, Albany, New York 12234.

For additional copies of, or more information about, this booklet, contact the Whitney M. Young, Jr., Health Center, Lark and Arbor Drive, Albany, New York 12210.

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